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LIFE OF GEORGE MÜLLER.

BY MRS. MÜLLER.

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(Continued on third cover-page.)

A BRIEF ACCOUNT

OF

THE LIFE AND LABORS

OF

GEORGE MÜLLER

(OF BRISTOL).

BY

MRS. MÜLLER.

NEW YORK:
JOHN B. ALDEN, PUBLISHER.
1883.

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INTRODUCTION.

In August, 1837, the first part of "A Narrative of some of the Lord's Dealings with George Müller" came out of the press; and, since then, four other parts have been published. The first three parts form one volume of 604 pages; the fourth part a volume of 390 pages; and the fifth part a volume of 615 pages; so that the three volumes contain 1619 pages altogether. These three volumes may be purchased separately or together, and may be ordered from Messrs. Nisbet and Co., London, through any bookseller. The price of the first volume is 3s. 6d., of the second, 2s. 6d., and of the third, 3s. 6d.*

During the last twenty-three years I have been *repeatedly* asked to publish this large work in a condensed form, for the benefit of the poor, and also for the sake of those who have but little time for reading; but I have not had leisure for this work, nor have I been led to such a service, because, as the author of the book, I see great difficulty in deciding what to put in, and what to leave out. At last, however, my beloved wife (who, like myself, has often heard a desire expressed, that the Narrative should be given in as brief a form as possible), during our long missionary tour, between August, 1882, and May, 1883, undertook to write a *very brief* history of my life and

* The substance of these volumes are found in "The Life of Trust," price 60 cents.

labors, which will be found in the following pages. She has also written an account of my missionary travels and labors, which will be published separately; because a narrative of them could not be included in *this* book without making it a large volume; and a *short* history of my life and labors is the thing particularly wanted. In writing this smaller book, she has kept this continually in view, and has sought to be as brief as possible.

Before the first part of my Narrative appeared, I prayed *many hundreds of times*, that God would bless it abundantly; and since August, 1837, when the first part was published, I have asked Him *many thousands of times* to own this my feeble effort, to benefit the Church of Christ at large, and to show to an unbelieving world the reality of the things of God. These thousands of petitions have been answered beyond my largest expectations.

On my missionary tours in England, Scotland, Ireland, Switzerland, Germany, Holland, France, Italy, Spain, Bohemia, Hungary, Greece, Russia, and Poland, I was known to the thousands who had read about my life and labors in English, German, French, or Dutch, and who desired to hear me preach, because they had received blessing through my Narrative. But the blessing was not confined to these countries. It was found also in Egypt, Palestine, Asia Minor, and Turkey. Especially, however, when I was laboring in Canada, and preaching in seventeen of the United States, during three different American tours, I obtained hundreds of thousands of hearers, because they knew me through "The Life of Trust," an abridgment of my larger work, that was everywhere to be found, even as far as California; through which I was continually greeted as an old friend, whom Christians desired to know personally. In this manner I have had *abundant proof* of the blessing my Narrative has been to the readers of it; and, besides all this, during the last 46 years I have received many hundreds of letters, in which the writers state, how great the bene-

fit has been, which they have received through this record of the Lord's dealings with me. In further proof of this, I will now relate the following particulars.

In November, 1856, a young Irishman, Mr. James McQuilkin, was brought to the knowledge of the Lord. Soon after his conversion he saw my Narrative advertised, and, having a great desire to read the book, procured it accordingly, about January, 1857. God blessed it greatly to his soul, especially by showing him what could be obtained by prayer. He said to himself: "See what Mr. Müller obtains simply by believing prayer. May I not obtain blessing likewise by prayer?" He now set himself to pray, that the Lord would give him a Christian companion, one who knew the Lord. Soon afterwards he became acquainted with a young man who was a believer, and these two began a prayer-meeting in one of the Sunday Schools in the parish of Connor. Having received an answer to his prayers, in obtaining a Christian companion, Mr. McQuilkin asked the Lord to lead him to become acquainted with some more of His children, and, soon afterwards, met two other young men, who were believers, with whom he became intimate.

In the autumn of 1857, Mr. McQuilkin told these three young men what blessing he had received through reading my Narrative; how it had led him to see the power of believing prayer; and he proposed that they should meet together for prayer, to seek the Lord's blessing upon their various labors in the Sunday Schools, prayer-meetings, and preaching of the Gospel. Accordingly, in the autumn of 1857, these four young men met together for prayer in a small schoolhouse near the village of Kells, in the parish of Connor, Ireland, every Friday evening. By this time the great and mighty working of the Spirit in the United States in 1857 had become known, and Mr. McQuilkin said to himself, "Why may not *we* have such a blessed work here, seeing that God did such great things for Mr. Müller, simply in answer to

prayer?" They accordingly, with renewed earnestness, waited upon God, and on January 1, 1858, the Lord gave them the first remarkable answer to their petitions, in the conversion of a farm servant, who was taken into the little praying band; and thus there were five who gave themselves to prayer. Shortly afterwards, another young man, about 20 years old, was converted, so that there were now six, which greatly encouraged the three, who first became acquainted with Mr. McQuilkin.

Others, too, were soon converted, who were likewise taken into the number of those who were still waiting upon God; but believers only were admitted to these fellowship meetings, where they read, prayed, and offered to each other a few thoughts on passages of Scripture. These meetings, and others for the preaching of the Gospel, were held in the parish of Connor, Antrim, Ireland. Up to this time, though many souls were converted, all was going on most quietly, and there were no physical prostrations, as afterwards. About Christmas, 1858, a young man from Ahoghill, who had come to live at Connor, and had been converted through the prayers of this little company of believers, went back to Ahoghill to see his friends, when he spoke to them about their own souls and the work of God at Connor. His friends desired to see some of these converts. Accordingly, Mr. McQuilkin, with two of the first, who met for prayer, went on February 2d, 1859, and held a meeting at Ahoghill in one of the Presbyterian Churches. Some believed, some mocked, and others thought there was a great deal of presumption in these young converts; yet many wished to have another meeting, which was held on February 16, 1859, by the same three young men; and now the Spirit of God began to work, and to work mightily. Souls were converted; from that time conversions multiplied rapidly; and some of these converts went to other places, carrying the spiritual fire (so to speak) with them. The blessed work of the Spirit of God spread in *many places*. On April 5, 1859, Mr. Mc-

Quilkin went to Ballymena, held a meeting there at one of the Presbyterian Churches; and on April 11th he held another meeting at another of the Presbyterian Churches, when several were convinced of sin, and the work of the Spirit of God went forward in that town. On May 28, 1859, he went to Belfast, where, during the first week, there were meetings held in five different Presbyterian Churches, and from that time the blessed work of God commenced at Belfast. In all these visits he was accompanied and helped by Mr. Jeremiah Meneely, one of the three young men who first joined him in prayer, after reading my Narrative. Such was the *beginning* of that mighty work of the Holy Spirit, which has led to the conversion of hundreds of thousands. In 1859 this fire was *kindled* in England, Wales, and Scotland. It *spread* through Ireland, England, Wales and Scotland; the Continent of Europe partook of it more or less; it led thousands to give themselves to the work of Evangelists; and, up to the present time, not only are the effects of this work (first begun in Ireland) felt, but more or less it has been going on in Europe and in other parts of the world. No honor is due to the instruments, but to God alone, who graciously caused His Spirit thus mightily to work; yet these facts are stated, in order that the great delight He has in answering the believing prayers of His children may be seen.

All this has shown to me how, with God's blessing, the Narrative of my life and labors, *even in the smallest form*, may be helpful both to the Church and to the world: and I see this little book therefore go forth from the press with much pleasure.

The account of my missionary travels will also (the Lord permitting) be ready very shortly. My beloved wife and myself have already hundreds of times sought God's blessing on these two books, and we purpose still further to pray that it may rest abundantly upon them. They may be obtained, either separately or together, through any bookseller, from Messrs. Nisbet

and Co., London, or at the Bible and Tract Warehouse of the Scriptural Knowledge Institution, 34 Park Street, Bristol.

GEORGE MÜLLER.

NEW ORPHAN HOUSES,
Ashley Down, Bristol.
May, 1883.

THE

LIFE OF GEORGE MÜLLER.

GEORGE MÜLLER, the Founder and Director of the SCRIPTURAL KNOWLEDGE INSTITUTION FOR HOME AND ABROAD, of which the five Orphan Houses of Ashley Down, Bristol, form a part, is by birth a German, and was born at Kroppenstädt, Prussia, September 27, 1805. In January, 1810, his parents went to live at Heimersleben, three miles from Kroppenstädt, where his father had been appointed collector of the excise. When between ten and eleven years of age, he was sent to a classical school at Halberstadt, with his brother—who was two years older than himself—to be prepared for the University, in order that he might become a minister of the Lutheran Church; but, as he knew not the Lord, and had no desire to serve Him, he spent much of his leisure time in novel-reading, and in many sinful practices. When he was fourteen, his mother died, but this bereavement made no lasting impression on his mind; and being often left almost entirely to himself, he not only became idle and dissipated, but was frequently guilty of falsehood and dishonesty. In this state of heart, without faith, destitute of true repentance, and possessing no knowledge whatever, either of his own lost condition as a sinner, nor of God's way of salvation through Christ, he was confirmed; and in the year 1820 took the Lord's supper for the first time at the Cathedral Church of Halberstadt. At Midsummer, 1821, his father obtained an appointment at Schoenebeck, near Magdeburg, when George en-

treated that he might be removed to the Cathedral Classical School of that city; and, his father consenting to this request, he was allowed to leave Halberstadt, and to remain at Heimersleben until Michaelmas. When Michaelmas came, however, instead of going to Magdeburg, he begged permission to read the classics with a clergyman residing at Heimersleben, and leave was given him to stay there until Easter; but he remained in that town for several months under very little control, and the intention to place him at school at Magdeburg was finally given up. In November of that year, after obtaining from his tutor leave of absence under false pretences, he set off on a pleasure excursion to Magdeburg, went afterwards to Brunswick, and lived at both places in an expensive manner at hotels, until all the money he had managed to scrape together for the journey was expended. On his way back to Heimersleben, he stopped at Wolfenbuttel, went to an hotel there, and again began to live as though he had plenty of money at his command; but having been suspected he was followed, and when he walked quietly out of the yard, without having settled his account, and afterwards attempted to run away, he was arrested and sent to prison, where, when only sixteen years of age, he found himself shut up with the most depraved characters, such as thieves, murderers, etc. From December 18, 1821, to January 12, 1822, he was detained in prison, when his father, having sent money to discharge his debt at the hotel, to defray the cost of his maintenance in jail, and to pay his travelling expenses, he was set at liberty.

In October, 1822, he was sent to school at Nordhausen, and there studied Latin, French, history, Greek, Hebrew, mathematics, German literature, etc., with considerable diligence. Here, in summer and winter, he rose regularly at four, and studied nearly the whole day, being occupied with his books until ten at night; so that through his good conduct and great diligence, he got highly into favor with the Director of the gymnasium, and was held up by him as an ex-

ample of industry to all the other students of the first class. But whilst thus exemplary in his conduct *outwardly*, he was totally unconcerned about the salvation of his soul, and utterly reckless regarding the eternal realities of the world to come. He had 300 books of his own, but no Bible; and as he was surrounded by unconverted persons, and never heard the Gospel preached, he had no opportunity whatever of receiving religious instructions, nor of conversing with any one who would take an interest in his spiritual welfare.

At Easter, 1825, he became a member of the University of Halle, with very honorable testimonials, and thus had liberty to preach in the Lutheran Establishment; but being far from God, he was miserable at heart, and desiring to be happy though he knew not how, eagerly sought pleasure by pursuing a course of worldliness and profligacy, although a student of theology, and preparing to become a minister of the established Church. On the 18th of August, that year, he and three of his university friends set out on a pleasure excursion through Germany and Switzerland; and by pledging everything they could spare, especially their books, obtained money enough for the journey. They travelled forty-three days consecutively, and almost always on foot; but though they ascended the Rigi, visited some of the lakes, and wandered through many of the attractive regions for which Switzerland is celebrated—his cravings for happiness were unsatisfied, and he was glad to get home, and to resume his usual pursuits.

Besides having no Bible, he seldom went to church, and was not acquainted with a single Christian; but soon after his return to Halle, the time arrived when God, in the riches of His grace, would have *mercy* upon him. One Saturday afternoon, in the month of November, 1825, he took a walk with a university friend named Beta, who, when in a backsliding state, was one of his three travelling companions to Switzerland, but whose heart was now re-

stored—and by him, as they were returning from their walk, he was told that a little religious meeting was held every Saturday evening, at the house of a Christian man living at Halle, where portions of Scripture were read, hymns were sung, and prayer was offered. No sooner had he heard this, than it seemed to him as though he had found something, for which, unconsciously, he had been looking for a very long time, and he requested Beta to conduct him to the meeting; but the latter, knowing his companion to be a gay, thoughtless, unconverted young man, and fearing that he would turn the whole proceedings into ridicule, was extremely unwilling to take him there.

They went together, however, that very evening. On their arrival, being a stranger to the love existing in the hearts of real Christians, Mr. Müller thought he must apologize for his unexpected visit; but he was affectionately welcomed by the master of the house, who shook hands with him, saying—"Come as often as you please, heart and house are open to you." The kneeling down to pray—a thing he had never done in his whole life before—the simple earnest prayers, the portions of Scripture that were read, the hymns that were sung, *all—all*, made a deep impression upon the heart of poor George Müller. During this little meeting, the Spirit of God worked mightily within him; he saw his lost, ruined, undone condition by nature—that he was a guilty, hell-deserving sinner, and that, if God were to deal with him according to his deserts, eternal punishment only would be his portion. He was enabled then and there, however, to believe in Jesus Christ, "who died for the *ungodly*," and to trust for salvation *only* in the blood and righteousness of Him who "came into the world to save *sinners*." He *entered* the house, unconverted, far from God, and miserable; he left it, a rejoicing Christian! Fifty-seven long years have elapsed since that memorable evening, but during the whole of this eventful period, he has been enabled

—at least in some little degree—to walk with God, and to show that "Wisdom's ways are ways of pleasantness, and all her paths are peace."

Now he entered at once upon a new life; his wicked companions were given up, and his evil practices forsaken. He read the Bible diligently, prayed often, loved the children of God, and sought fellowship with them; and though only a young believer and much ridiculed and laughed at by his fellow students for his piety, he stood firmly on the side of Christ. In January, 1826, he began to read missionary papers, and in this way was stirred up greatly to desire that his own life might be devoted to missionary labors. The example, too, of a devoted young servant of Christ, named Hermann Ball, who, though highly educated, and the son of wealthy parents, preferred toiling arduously as a missionary amongst the Jews in Poland, to living comfortably near his own relations, made a deep impression on his mind. By these means he was encouraged to surrender himself still more unreservedly to the Lord; and he now began more fully and abidingly to enjoy "the peace of God which passeth all understanding." The desire Mr. Müller had to become a missionary was not, however, to be fulfilled *then;* but at a much later period of his life—as will be seen in another book—when he was led to devote a large portion of his time to extensive missionary labors, which God has condescended wonderfully to own and bless.

About this time the Lord sent Dr. Tholuck, a believer, as professor of theology to Halle, whose friendship was made a rich blessing to the young convert, and by him he was helped on greatly in the divine life. The following Whitsuntide was spent by Mr. Müller at the house of a pious clergyman in the country, who encouraged him greatly in the ways of God; and after his return, when conversing with two university friends—formerly his companions in worldly pleasures and amusements—he told them how happy he was, and urged *them* also to seek the Lord.

To this, however, they replied, "We do not feel that we are sinners," upon which he knelt down in their presence, asking God to convince them of their lost condition by nature, and afterwards went into his bedroom, where he continued to pray for them. Upon returning to his sitting-room he found the two young men in tears; for God, by His Spirit, in answer to prayer, had convinced them both of sin. From that time a work of grace commenced in their hearts, and they became devoted servants of the Lord Jesus. Mr. Müller desired now more earnestly than ever to live only for the Lord, to be made a blessing to His people, and to lead sinners to the Saviour; and he who had once served the devil so zealously, now continually sought opportunities of winning souls for Christ. Every month he circulated about 300 missionary papers, during his walks, he gave away many tracts, and pressed poor people, whom he met, to believe the glorious gospel of the grace of God. About this time, too, a sick man he visited for thirteen weeks, was converted through his instrumentality, who expressed his gratitude repeatedly for the blessing he had received.

Up to this period, he had never preached; but having been asked to assist an aged clergyman, living at a village six miles from Halle, he consented to undertake a few services at his Church, and began by writing out a sermon, which he committed to memory, and preached on the morning of August 27, 1826, at 8 o'clock, at a Chapel of ease connected with this Church. This sermon was delivered, however, without the least power, and with no enjoyment in his own soul. Two hours later that morning—at the parish church two miles distant—he repeated the same sermon, but with no comfort to himself, and apparently without making the slightest impression upon his hearers.

In the afternoon he was not expected to preach; but desiring to benefit the people, he determined—with the help of God—upon *this* occasion, to expound

the first six verses of Matthew v., just as the Holy Spirit might enable him. He began therefore slowly and impressively to read—"Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled," and then proceeded, verse by verse, to unfold the truth contained in this striking portion of the Holy Scriptures. He had scarcely commenced his exposition, however, before he was consciously assisted by the Holy Spirit, and was enabled to speak with so much joy, liberty, and power, that his hearers, instead of being—as before—inattentive and indifferent, now became, as it were, all eyes and ears, and listened with the deepest interest. Fearing, however, that though this mode of preaching might do for country congregations, it would scarcely be suitable in cities, and for the higher classes of society, some time elapsed before he regularly adopted it, but eventually he was led *always* to preach in this plain, simple, expository manner, and to address his hearers—as he still does—without writing his sermons, and without notes, or help of a similar description.

After continuing at the University of Halle, until Michaelmas, 1828—in February, 1829, Mr. Müller went to London, in connection with the London Missionary Society for Promoting Christianity amongst the Jews, because, as he possessed great affection for God's ancient people, and had made considerable progress in the Hebrew language, he desired to labor amongst them; but about two months after his arrival he was taken ill—the result of over much study in his new position—and went afterwards by medical advice to Devonshire in order to benefit his health. Whilst there, God blessed him so greatly through intercourse with a minister from London, that his experience was like a second conversion. For three years, after having been first brought to a knowledge of the

Lord, he fell into the snare of spending too much time over the perusal of religious books, instead of giving himself thoroughly to the study of the Holy Scriptures, and making *them* his great delight; but now, whilst in Devonshire, having been stirred up to a careful systematic, daily, consecutive reading of the Bible, accompanied by habitual earnest prayer for the teaching of the Holy Spirit, his soul was wonderfully blessed, and he was enabled to make great progress, spiritually.

After his return to London, heartily desiring to continue his ministry amongst the Jews, he labored earnestly in his new sphere of service; but, after devoting many weeks to this employment, finding it impossible conscientiously to promise the Society that he would spend his whole time exclusively amongst them (because, when they rejected his testimony concerning the Messiah, and he had opportunities of bringing the gospel before poor *Gentile* sinners, it appeared to him that he ought decidedly to embrace them) he wrote to the Committee stating his difficulties, and offered to serve the Society without remuneration, if he might be permitted to labor not only amongst the Jews, but to seek the salvation of any *Gentile* sinners also, with whom, in the providence of God, he might come in contact. In reply to his letter, however, he received a courteous communication declining the proposal, and thus his connection with the Society for Promoting Christianity amongst the Jews terminated. Under these circumstances, it became difficult for him, a poor foreigner in a strange country, to know what course he should pursue, especially as his acquaintance with the English language was imperfect; but these verses, "Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son," and "If ye shall ask anything in my name, I will do it," were of wondrous help to him at that time. "If only I seek to serve the Lord (he considered) and have but one object for my life—to live for God—my Heavenly Father will assuredly provide for all my

temporal necessities." These promises therefore were the very stay of his soul; upon them he leaned as upon a staff; and relying confidently upon God alone to supply all his need, he was of good courage.

Shortly after the termination of the engagement just referred to, Mr. Müller became the pastor of a Church at Teignmouth, Devonshire, where at first he consented to receive a small salary for his services; but after some time, having conscientious difficulties about continuing to accept it, for reasons which will be found fully stated in the first volume of his Narrative*—pages 68 and 69—he determined to give it up entirely, to trust in God only for his temporal supplies, and to leave it to the love of brethren and sisters in Christ at Teignmouth and elsewhere, to send him money, or otherwise to provide for his personal necessities—without making any application to them—just as it might be laid upon their hearts to do so.

Since that time, now 53 years ago, though possessing no property whatever of his own, he has never received any salary, either as pastor of a large Church in Bristol, nor as Director of the great Institution which he was permitted afterwards to found; nor does he, under *any* circumstances that may arise, ever take money from the funds of the Institution to supply his own temporal wants, nor even to defray his travelling expenses in the Lord's service—as some suppose; but whether in England or in other countries, is as wholly dependent upon the Lord *now*, for everything he needs, as when he first entered upon this path of faith.—Soon after his arrival at Teignmouth, the Lord began to teach him the truth concerning several important subjects more fully than he had ever yet learned it, and as the following passages, referring to these points, are of a most profitable character, they are extracted from his Narrative,* Vol. I.:—"God then began to show me,—that His word alone is our standard of judgment in spirit-

* See "The Life of Trust."
† Ibid.

ual things; that it can be explained only by the Holy Spirit, and that in our day, as well as in former times, He is the teacher of His people. The office of the Holy Spirit I had not experimentally understood before that time, and indeed of the office of each of the blessed persons of the Trinity, I had no experimental apprehension. I had not seen before from the Scriptures, that the father chose us before the foundation of the world; that in Him the wonderful plan of our redemption originated, and that He also appointed all the means by which it was to be brought about. Further, that the Son, to save us, fulfilled the law to satisfy its demands, and also the holiness of God; that He bore the punishment due to our sins, and thus satisfied the justice of God; and further, that the Holy Spirit alone can teach us about our state by nature, show us the need of a Saviour, enable us to believe in Christ, explain to us the Scriptures, help us in preaching, etc. It was my beginning to understand this latter point in particular, which had a great effect on me; for the Lord enabled me to put it to the test of experience, by laying aside commentaries, and almost every other book, and simply reading the word of God and studying it. The result of this was, that the first evening I shut myself into my room, to give myself to prayer and meditation over the Scriptures, I learnt more in a few hours, than I had done during a period of several months previously. *But the particular difference was, that I received real strength for my soul in doing so.* I now began to try by the test of the Scriptures the things which I had learned and seen, and found that only those principles, which stood this test, were really of value. 2. Before this period, I had been much opposed to the doctrines of election, particular redemption, and final persevering grace. I did not believe that I had brought myself to the Lord, for that was too manifestly false; but yet I held, that I might have resisted finally. And further, I knew nothing about the election of God's people, and did not believe that the child of God, when

once made so, was safe forever. But now I was brought to examine these precious truths by the word of God. Being made willing to have no glory of my own in the conversion of sinners, but to consider myself merely as an instrument, and being also made willing to receive what the Scriptures said, I went to the Word, reading the New Testament from the beginning, with a particular reference to these truths. To my great astonishment I found that the passages which speak decidedly *for* election and persevering grace, were about four times as many as those which speak apparently *against* them; and even those few, shortly after, when I had examined and understood them, served to confirm me in the above doctrines. As to the effect which my belief in these truths had on me I am, constrained to state for God's glory, that I have walked more closely with Him since that period, and I may say that I have lived much more for God than before, strengthened by the Lord, in a great measure, through the instrumentality of these doctrines.

"The electing love of God in Christ—when realized—has been the means of producing holiness, instead of leading me into sin. It is only the national apprehension of such truths, the want of having them in the heart, whilst they are in the head, which is dangerous. 3. Another truth into which I was led during my stay in Devonshire, respected the second coming of Christ. My views concerning this point, up to that time, had been completely vague and unscriptural. I had believed what others told me, without trying their statements by the Word. I thought that things were getting better and better, and that soon the whole world would be converted. But now I found in the Word, that we have not the least Scriptural warrant to look for the conversion of the world before the return of our Lord. I found in the Scriptures, that it is *the return of the Lord Jesus* which will usher in the glory of the Church, and uninterrupted joy to the saints, and that till then things will

be more or less in confusion. I found in the Word, that the *return of Jesus* and not death was the hope of the apostolic Christians, and that it became me, therefore, to *look* for His appearing; and this truth entered so into my heart, that though I went into Devonshire exceedingly weak, scarcely expecting that I should return to London, yet immediately on seeing it, I was brought off from looking for death, and was made to look for the coming of Christ, and to put the solemn question to myself—'What may I do before His return, as He may soon come?' 4. In addition to these truths, it pleased the Lord to lead me to see a higher standard of devotedness than I had seen before. He led me in a measure to see what is my true glory in this world, even to be despised, and to be poor and mean with Christ. I saw then in a measure, though I have seen it more fully since, that it ill becomes the servant to seek to be rich, and great, and honored in that world, where his Lord was poor, and mean, and despised. Before I left London, my prayer had been, that the Lord would be pleased to bless my journey, to the benefit of my body and soul. This prayer was answered in both respects; for in the beginning of September I returned to London much better in body, and marvellously blessed as to my soul."

Through his diligent study of the Scriptures also, his mind became enlightened as to the privilege and blessedness of *giving*, of laying up treasure in heaven. He found that both in the Old and New Testaments, Christians are distinctly taught, that it is the will of God they should give *regularly* and *systematically* of their means to Him, both for the poor, and for His work, as they are able, and as He has prospered them; and that in so doing they get blessing to their own souls, and are often even greatly prospered with reference to the life that now is, because, when the children of God act faithfully as *stewards*, they are entrusted with more money by the Lord. He sought therefore to *carry out* the light thus received, and for

53 years has stood habitually with all he is, and has, before God as His *steward*, saying, "Lord, all that I have is Thine; use it as Thou pleasest," and the happiness and blessedness that have resulted from thus acting have been unspeakable. The following passages of Scripture, he has found in his own experience, to be strictly and literally true. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The Liberal soul shall be made fat; and he that watereth, shall be watered also himself." Prov. xi., 24–25. "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom." Luke vi., 38. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Prov. xix., 17. "He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver." And God is able to make all grace abound towards you; that ye always having all sufficiency in all things, may abound to every good work. As it is written, "he hath dispersed abroad, he hath given to the poor, his righteousness remaineth forever." II. Cor. ix., 6, 7, 8, 9. As this subject, however, is fully entered into, in two books written by Mr. Müller, entitled—"The Privilege and Blessedness of Giving," and "On Laying up Treasure in Heaven," to be obtained from Mr. Stanley, manager of the Bible and Tract Warehouse, 34 Park Street, Bristol, the reader who desires further information on this subject is referred to these publications.

At Teignmouth, in the summer of 1829, Mr. Müller first became acquainted with Mr. Henry Craik from Scotland, a devoted servant of Christ, with whom he labored afterwards in Bristol, as fellow-pastor, for 34 years; and having seen through his study of the Holy Scriptures, that baptism is an ordinance of God in-

tended only for *believers*, in May, 1830, he was baptized at Shaldon, Teignmouth, by Mr. Craik. On this account, however, he is not a Baptist—as some suppose—and has never joined the Baptists; nor is he now connected with *them*, any more than with other true believers, who are united by faith to the Lord Jesus Christ; for he loves *all* who love our Lord Jesus in sincerity.

On October 7, 1830, he was united in marriage to Miss Mary Groves, who afterwards became a most valuable helper to him in his labors, especially when the Orphan Work was established; and her sister, Miss Groves, was also, for a number of years, an active, efficient worker at the Orphan Houses. His only child living—a daughter—was born September 17, 1832.

After residing for two years and a half at Teignmouth, Mr. Müller saw it to be the will of God that he should remove to Bristol with Mr. Craik, in order that he might labor with him there in the ministry of the Word; he and Mrs. Müller therefore went to live in Bristol, where it pleased God greatly to bless his labors, and those of Mr. Craik. Here great numbers of persons were converted, particularly in the summer of 1832, during the dreadful visitation of cholera, with which the city was at that time afflicted; and in August of that year a little assembly of believers was gathered together—now a church numbering upward of 1200 members—of which Mr. Craik and Mr. Müller became the pastors. In January, 1866, after a long and painful illness, Mr. Craik fell asleep in Jesus, and was removed to his everlasting rest; but, through the Lord's kindness, his friend and fellow-laborer has had health and strength continued to him, and—though he loves all the true children of God, and preaches everywhere among those who hold the foundation truths of our most holy faith—has remained particularly in fellowship with that Church, ever since he first came to Bristol. In Bristol, as at Teignmouth, though he continued to live without any regular in-

come, God never allowed him nor his family to want, and, with the Apostle Paul, he was generally able to say, "I have all and abound."

On the other hand, however, it is right to state, that times without number, his faith was sorely tried—because when God gives faith He always tries it;—but whenever there was no money left, instead of being discouraged, he and his beloved wife would kneel down, and ask God, graciously to send them help; which, sooner or later, was invariably granted.

Sometimes it happened, too, that not only was there no money left, but that all the provisions likewise in the house were gone—a trying state of things indeed;—the Lord never suffered them, however, to be confounded.

Under these circumstances—after receiving innumerable answers to prayer of a marked and memorable character—when Mr. Müller saw destitute, neglected children running about the streets, for whose souls no one cared, and whose countenances plainly indicated that they were suffering from disease and poverty, this thought repeatedly occurred to him—"Ought I not to do something for poor children such as these? Would it not be possible to clothe and educate some friendless little ones, and to have them carefully instructed in the Scriptures, so that they remain no longer in their wretched state? Can I not trust in God for *them*, as I look to Him to provide means for myself and for my family; and did not the Lord Jesus declare plainly, that 'Whoso receiveth one such little child in my name receiveth *me*'?" but through the great amount of work he had in hand, and the numerous demands continually made upon his time and strength, for a good while he was so fully occupied, that no decided steps were taken. At last, however, on the 5th of March, 1834, he founded a little Institution, called "The Scriptural Knowledge Institution for Home and Abroad," which had the following objects, namely—1st, to establish day-schools, and adult schools; 2dly, to circulate the Holy Scriptures, and

particularly amongst the very poorest of the poor; 3dly, to aid missionary operations; 4thly, to circulate religious books, pamphlets, and tracts, for the benefit of believers and of unbelievers—an Object added sometime afterwards; and 5thly, in 1835, the Orphan Work was established. Of the principles of the Institution, two only need be mentioned. 1. That debt should never be incurred, a decision which for many years has been scrupulously acted upon. 2. That no rich, great man, no English nobleman, for instance, should be its patron, but that the living God alone should be the patron of the Institution. The beginning of this Institution was exceedingly small, but God has condescended greatly to enlarge it, and has acted according to that promise, "Them that honor me I will honor;" for as His servant sought in the most public way to honor Him, he has ever since been most abundantly honored by the Lord. He began with one day-school, but on May 26, 1882, we had 72, of which 13 were in Spain, attended by nearly 1000 Catholic children, one was in Italy, five were in the East Indies, six in Demerara and Essequibo, and the others were scattered throughout England and Wales. He began with one Sunday-school; on May 26, 1882, there were 38 connected with the Institution.

One adult school only was founded at its commencement, but on May 26, 1882, there were six. There were then also in all the various schools 9671 pupils, and from the formation of the Institution up to that time, eighty-eight thousand one hundred and nineteen children or grown-up persons have been taught in these 116 schools. All of them were established, simply through the instrumentality of prayer and faith, and though the annual expenditure connected with them has for many years been £9500, no one has ever been asked to contribute towards their support, and every shilling *continues* to be obtained in the same manner.

But the most encouraging fact is, that thousands of the pupils attending these schools have been brought

to a saving knowledge of the Lord, through the instruction there given to them.

The 2d Object of the Institution, the circulation of the Holy Scriptures, began in a very small way; but God soon increased it greatly, and from the commencement of this department of the work up to May 26, 1882, 175,898 Bibles, 610,447 New Testaments, 19,966 copies of the Psalms, and 201,427 other small portions of the Holy Scriptures in several different languages, have been circulated. Through this extensive dissemination of the truth multitudes of souls have been converted, particularly in Spain, Italy and England. The entire amount of means for this Object also has been obtained by prayer and faith only.

The 3d Object of the Institution is, to aid missionary efforts. From the commencement of the work, missionaries have been assisted by its funds, and within the last 30 years help has been afforded to great numbers of brethren, through whose labors, with the blessing of God, many thousands of souls have been converted. The vast amount required for this branch of the work has likewise been obtained solely by believing prayer.

The total amount spent on missionary operations, from March 5, 1834, to May 26, 1882, is £187,241, 12s., 5d.

The 4th Object of the Institution, is the circulation of religious books, pamphlets and tracts, to benefit both believers and unbelievers. From the commencement of this Department of the work, up to May 26, 1882, more than seventy-five millions, nine hundred and fifty-six thousand books, pamphlets and tracts, in various languages, have been circulated in different parts of the world, by means of which multitudes of souls have been won for our Lord Jesus. The large sum of money required for this Object also has been obtained by the instrumentality of prayer and faith. Immense numbers of these publications have been circulated *gratuitously*, and hundreds of believers have been engaged in scattering them far and wide,

not merely in Great Britain and Ireland, but also throughout various parts of the world.

The 5th Object of the Institution is, to board, clothe, and educate scripturally, destitute children who have been bereaved of both parents by death. The Orphan Work originated thus: finding in the course of his extensive pastoral labors, that an increase of faith was the one great thing specially needed by the Church, Mr. Müller judged that, if he should be able to provide everything requisite for the support of orphans—whether many or few—by waiting habitually upon *God*, and by making known his wants to *Him*, and to Him *alone*—indisputable proof would be given that our Heavenly Father is abundantly able and *willing* to provide for the necessities, temporal as well as spiritual, of *all* His children, even the very feeblest of them, who really trust in Him; and that unbelieving cares and anxieties about the life that now is, are not only dishonoring to the Lord, but are a fruitful source of unhappiness to His people. Many real Christians, who can trust Him about their souls, are totally unable to cast all their care upon Him regarding their temporal concerns. He therefore waited long and earnestly upon God, calling upon Him many times a day, graciously to make known to Him his mind with reference to an Establishment for Orphans, and feeling assured at length that he ought to go forward and begin the work, he was one day reading on, as usual, consecutively through the Bible, when he came to the 10th verse of the 81st Psalm: "I am the Lord thy God, which brought thee out of the land of Egypt. Open thy mouth wide and I will fill it." Here he at once put aside his Bible, and kneeling down prayed thus: "Heavenly Father, Thou knowest that hitherto I have only asked Thee to show me what Thy holy pleasure is concerning an Orphan Institution, and Thou hast taught me that I should commence the work, but I have never asked Thee for the help I need, only to be guided whether I should found an Establish-

ment or not. Now, Lord, I open my mouth wide; be Thou pleased to fill it."

He then prayed for a house, for suitable helpers to instruct and take care of the children, and that one thousand pounds sterling might be given him. On the very next day, December 6, 1835, the first donation was received, namely, one shilling from a poor missionary then visiting at his house. In the providence of God, *he* had the honor of contributing the first mite towards establishing an Institution afterwards so greatly blessed, and doubtless will be richly recompensed in the day of Christ's appearing. Another missionary, too, also visiting at Mr. Müller's house, gave a small sum of money for the same object, and then a piece of furniture was sent. A few days afterwards, a poor young woman, who earned about 4s. weekly by her needlework, contributed £100, but her donation was courteously declined. When sent for and spoken to on the subject, she stated that this money was part of a little property recently left her by her grandfather, who had died; and that feeling deeply interested in the contemplated Orphan Work, it was her desire to give this £100 towards the Orphan fund; but Mr. Müller still refused to accept the contribution. "You are weak and sickly," said he, "and may need this money for yourself. I fear you have acted hastily, and may regret the step hereafter." Her reply, however, was, "I have well weighed the matter; the Lord Jesus freely shed His precious blood for me, a poor, lost sinner, and shall I not in return show my love and gratitude to Him by giving Him this little sum? Rather than this Orphan Work should not come to pass, I would give every penny I possess towards it." After reasoning further with her on the subject, and finding she was thoroughly decided, he at length reluctantly accepted the £100, though he could not but admire the hand of God, and praise Him for the unexpected help thus given by this poor sister. Other donations afterwards came in, until at last he was able to rent a large house in Wilson

Street, St. Paul's, and to furnish and prepare it for the reception of 30 orphan girls above 8 years of age, and two helpers who volunteered their services. Now then he was in a position to appoint a time for interviews with persons in the vestry of the Chapel, who desired to obtain for orphan girls admission to the Institution; and accordingly a day and hour seeing them were fixed. The morning arrived, when he sat for half an hour in the vestry without receiving any applications,—an hour and a half passed away, but no one came, and as two hours elapsed, and no applicants appeared, he was obliged at last to leave, without having been applied to for the admission of a single child. Whilst walking home, however, this thought occurred to him: "I have prayed about everything connected with this work—for money, for a house, for helpers, about the various articles of furniture, etc.—but I have never asked the Lord to send me orphans." Having taken it for granted that they were to be had by hundreds, and by thousands, he had never prayed that God would send *inmates* for the home prepared; but now, remembering that passage in Phil. iv., 6, "In *everything* by prayer and supplication with thanksgiving, let your requests be made known unto God," he shut himself up in his own room at home, cast himself upon the floor, and there lay for three hours, upon his face before the Lord, confessing his failure, beseeching pardon for his neglect, and praying that children might be sent.

The very next morning, at 11 o'clock, application was made for the reception of an orphan girl; at the expiration of a month, admission for 42 destitute children had been applied for, and since that time, as years have rolled away, the relatives and friends of many *thousands* of orphans have sought to place them under Mr. Müller's care. In a short time, therefore, after the house in Wilson Street had been opened, it was filled with 30 girls, who were taken charge of by a matron and a teacher. At the end of eight months, another house in the same street was taken, fitted up,

and furnished for the reception of 36 little boys and girls under the age of eight; suitable assistants for the work also had presented themselves; and in nine months more, a third house in Wilson Street was opened for 30 orphan boys, above the age of eight years. Mr. Müller and his nine helpers had now 96 orphans under their care. The blessing of God rested manifestly upon the work, and everything went on satisfactorily; but at the expiration of twelve months, the whole of his money was expended. Under these circumstances it may naturally be supposed that he felt extremely downcast and discouraged; but having set about the Orphan Work for the express purpose of showing what God is able and willing to do in the hour of deepest trial for those who *really* trust in Him, he secretly rejoiced at having this glorious opportunity of taking Him at His word, and of letting a sceptical world and an unbelieving Church see what a deliverance, in answer to believing prayer, He would certainly accomplish.

He therefore called his fellow-laborers together, and kneeling down, they unitedly spread their case before the Lord, earnestly entreating Him to send help in their time of urgent need; nor had they to wait upon him long; for money, provisions, etc., speedily came in, and thus their prayers and supplications were turned into thanksgivings. This life of *constant* dependence upon God, this hanging upon Him day after day, week after week, and month after month for everything that was needed, went on for eleven long years, during which time, upon innumerable occasions, and often when in the greatest straits and difficulties, the Lord invariably appeared on behalf of His praying, waiting servants. Sometimes, whilst they were actually engaged in prayer deliverance came, for the postman would frequently bring letters containing money from a distance; or a Christian friend, having been entrusted with donations for the Orphans, would arrive, just at the very moment when assistance was most urgently required.

Occasionally, too, visitors, who went through the houses, dropped contributions for the work into boxes placed for their reception.

Then, a great variety of gold and silver articles, such as brooches, rings, gold chains, ear-rings, gold and silver watches, diamond rings, plate, and other valuables, were frequently sent to be sold for the benefit of the Orphans. Innumerable donations likewise in the form of useful and fancy articles were contributed.

Children's clothing, wearing apparel, new and second-hand, material for dresses, ladies' bags, pin-cushions, needle-cases, toilet covers, antimacassars, pen-wipers, sofa cushions, etc., etc., were received and disposed of for the benefit of the Institution. Sometimes it would happen that at 9 in the morning there were no provisions in the houses, neither was there money in hand to purchase the food needed for the dinner; then, in answer to the earnest cries of those who were engaged in the work, money was received in time to procure supplies and get the meal ready by the dinner hour at one o'clock; but often afterwards there was nothing left for supper.

Another united prayer-meeting was, therefore, held, in order that they might beseech the Lord mercifully to appear on their behalf; and this He invariably did. Sometimes Mr. Müller remained until late in the evening at the Orphan Houses, and when there was nothing left for breakfast the next morning, and no money was in hand to purchase even milk, he had to go home without being able to leave a single copper with his helpers; but on reaching his own house he found, perhaps, that money had come in there, or, if that were not the case, when he returned early the next morning to the Orphan Houses, he would find that the much-desired help had been received in time to get breakfast ready for the children.

The following instance is related, as a specimen out of many hundreds, of the manner in which it has pleased God to provide for the necessities of the Orphans. One day on which there had been a prayer-

meeting with the helpers at the Orphan Houses, early in the morning, to ask the Lord for means to get a dinner, and a second between dinner and supper, to pray for the money requisite to provide the latter meal—both of which requests were granted—it became necessary to have a third prayer-meeting, late in the evening, because there was nothing left towards the expenses of the next day. The Lord was entreated therefore, either to send help the same evening, or early the next morning. After this prayer-meeting Mr. Müller returned to his own house, about twenty minutes' walk from the Orphan Houses, but found that nothing had come in there; and as he himself had no money left to give, the next morning he went very early to the Orphan Houses, to see what God had been pleased to send in. As soon as he arrived, his first assistant showed him three sovereigns, which he had received about five minutes previously. Thus the Orphans not only had money with which breakfast could be purchased, but they were also provided with everything required for that day. In the next annual Report, a good while afterwards, the particulars of this circumstance were related, for the encouragement of Christian readers with reference to prayer, but in such a manner that no one could possibly know who the donor was. After the Report had been published some time, the gentleman who had given these three sovereigns called one day on Mr. Müller, and said to him, "I will relate some particulars in connection with that donation which will interest you. On the morning of that day I left home early, and went to my house of business, expecting by the first delivery to receive important letters (he lived about twenty-five minutes' walk from his counting-house); but on my way there, this thought occurred to me—I ought to take some money this morning to the Orphans, for they may be in need. Immediately, however, I considered—This can be done in the evening, because I have no time now, but must see those important letters first. I therefore walked on, but again and again was pressed in spirit

thus—You ought not to wait until the evening, but should go now at once. At last I turned round to go to the Orphan Houses, but after having walked some distance in that direction said to myself again—I have no time now, I must see those letters first; so I turned and walked once more towards my house of business. The Spirit of God, however, gave me no rest, for these words were continually sounding in my ears—you must go at *once*, you must go at *once*, and not wait until the evening; so finally I turned back and took the money to the Orphan Houses." How came all this? The Lord knew there was no money in hand, and in answer to the earnest, believing prayers of the previous evening, gave no rest to this Christian gentleman till he had taken the money for the Orphans.

In the foregoing portion of this Narrative, three houses only have been referred to; but in March, 1843, a fourth large house in Wilson Street was taken, and having received £500 towards the funds of the Institution, of which a considerable sum yet remained in hand, Mr. Müller possessed the means for furnishing another Home, for 30 more orphan girls above 8 years of age, which was also quickly filled with children. At length, in about a year and eight months after this fourth Home was opened, having been courteously informed by a gentleman of studious habits, residing in Wilson Street next door to one of the Orphan Houses, that the noise made daily by the children in their play-ground was a serious inconvenience to him, it became necessary for Mr. Müller to think about removing the whole Orphan Institution to an entirely different locality. During a period of ten years, he and his helpers had been looking about most carefully in all directions for accommodation for the children, but houses really suitable for them never could be found anywhere, except in Wilson Street. Now this request was made—"Will you kindly remove the Orphans from this street?" But where could they be placed? No houses elsewhere of a similar character were vacant, and if any could have been found, in course

of time other persons also might say—"Please to remove these children from *our* neighborhood likewise." It had become obvious, too, that houses built for ordinary families of eight, ten, or twelve individuals, were altogether unsuitable for public institutions, because the rooms were comparatively small, the ventilation was imperfect, and in times of sickness no extra accommodation could be provided. It appeared absolutely necessary, therefore, to *build*, and to erect a house large enough to receive not only the 126 orphans already gathered in Wilson Street, but a home that would contain 300 boys and girls, because many children were waiting to be received for whom there was no room. A new building with the land and furniture, however, would cost about £15,000, and whence could all this money be expected? Mr. Müller and his helpers were living, as before, from hand to mouth, it might be said, having day by day continually to wait upon God for all their temporal supplies. Occasionally, too, they were reduced to the utmost poverty. As far, therefore, as outward appearances were concerned, nothing could be more improbable than that sums of money would be contributed sufficient to build and furnish a comparatively large Orphan House. So far too was he from possessing £15,000, that he had not £500, nor £50, nor even £5 actually in hand. The more, however, he reflected on the matter, and carefully weighed all the reasons for and against taking this important step, the more convinced he was, either that he must build, or that the Orphan Work must be abandoned. But to give up the work was a thought not seriously to be entertained; for God had marvellously set the seal of His blessing on it by the conversion of many of the Orphans, by blessing thousands of persons through reading the annual Reports, and by converting even avowed infidels by means of them. After much deliberation, therefore, accompanied by continual earnest prayer, that he might make no mistake—in dependence upon God alone, and in his inmost soul assured

that the Lord would provide—Mr. Müller determined to build a large Orphan House for 300 children. Having come then to this decision, he began to pray many times a day, that money for the Building Fund might be sent in; but, in the course of a fortnight, did not receive a penny towards the contemplated work. For twenty days his petitions were continued, but apparently without success. For twenty-five he went on perseveringly waiting upon God, and for thirty-three days prayed on in faith, nothing doubting, but with no manifest result. Though his faith, however, was exercised, and his earnest supplications seemed to be in vain, he praised and thanked God many times *beforehand* for the money he was as *certain* would be given, as if the desired Orphan House, erected, furnished, and filled with orphan children, had already stood before his eyes.

At last, on the thirty-fourth day, he received £1000, the largest amount up to that time ever contributed in one donation, for which he thanked God, but without being in the least surprised; and if instead of one thousand pounds the sum had been *ten* thousand, he would not have been astonished, because he *expected* help, and day by day was *looking out* for it, in large amounts, as well as small ones. Should not this confident expectation on his part be a lesson to the Church of Christ? In the first place we have to see to it that our petitions are according to the mind of God. Secondly, they must be presented *solely* in the name and for the sake of *Jesus*. Thirdly, we must *believe* that God hears us; and fourthly, *look out*, and patiently *wait* upon Him for the answers until *given*. The next day more donations were received, other contributions followed, and very shortly afterwards another thousand pounds came in. Mr. Müller was now in a position to look out for land, but had not the slightest natural prospect of obtaining it; for at that time there was quite a mania for building in Bristol and the neighborhood, and land was everywhere exceedingly expensive. Day by day, however, he gave

himself to prayer, bringing the matter also continually before God, until, after waiting upon Him for 13 weeks, he heard one morning that a suitable piece of ground might be purchased on Ashley Down. At 7 in the evening therefore of the same day he called upon the owner of the property, a merchant, who—he was told—would at that hour be at home; but not finding him at his own house, as was expected, he proceeded—directed by the servants—to his counting-house, where, they said, he would be sure to meet with him.

Upon arriving there, however, he was informed that the gentleman had just left his counting house and had returned to his own residence. "Now," thought Mr. Müller, "shall I go again to him, or—as the hand of God surely is in this—shall I wait until to-morrow? but, as I was told that he would certainly be found either at home or at his counting-house, and at both places I have failed to meet him, it may be better to wait until to-morrow." Accordingly, the next morning at 9 o'clock, he called upon the merchant, who said to him at once—"I have heard about your visit, and of your desire to purchase land in order to build an Orphan House upon it. For three hours last night I lay awake, and during that time kept on thinking—If this gentleman comes again, I must sell the ground to him for £120, instead of £200 an acre; and now I am willing to let you have it at that price." This kind proposal was immediately accepted, and, in less than ten minutes, a contract was signed for the purchase of seven acres. During three sleepless hours God had spoken to His servant, constraining him to sell the land for £120 instead of £200 an acre, an agreement by which £560 was saved at once, through the interview not having taken place the previous evening. In about a month after the transaction just recorded, this Christian gentleman died. Land having now been purchased, little by little the money yet needed for the Building Fund came in, so that in two years from the time Mr. Müller first

began to pray that he might obtain sufficient money to erect an Orphan House, he was able to give orders for the building to be commenced. The blessing of God rested abundantly upon the undertaking; a house large enough to contain 300 orphans, including boys, girls, and infant girls under 8 years of age was erected, fitted up, and furnished, and after everything had been paid for, more than £600 remained in hand, whilst in the mean time money for all the various *other* Departments of the Scriptural Knowledge Institution had come in. In this new Orphan House—No. 1—on Ashley Down, the work was carried on, exactly as it had been before in Wilson Street. God was trusted in, not only for pecuniary supplies, but, as irrespective of the large sums of money continually needed, there were innumerable calls for the exercise of faith in Him in *all* times of difficulty and perplexity, *He* was relied upon for guidance and direction. To find suitable helpers, for instance, who would work harmoniously together, was not an easy matter; then sickness would break out, with the prospect that infectious maladies might spread; evil, lying reports too about the orphans were occasionally circulated, which, though false, were trying; so that to get *money* for carrying on the work together with the various other operations of the Scriptural Knowledge Institution, was far less difficult than to obtain deliverance from a multitude of trials of a different character which frequently occurred. Still, the Lord's blessing rested manifestly upon it; and after several months had passed away, not only was No. 1 filled with destitute children and those who had the care of them, but admission was sought for hundreds of orphans who could not be received for want of room. Under these circumstances, therefore, Mr. Müller again began seriously to consider how he ought to act. He spread the case accordingly before his Heavenly Father, waiting upon Him for six months, day by day to ascertain *His* mind; and being assured that God would have him further to extend the Orphan Work, decided finally upon build-

ing two more Orphan Houses—for 850 children—though, with an additional piece of land for No. 3, they would cost £40,000. There were, however, particular trials of faith connected with this further enlargement of the work, and one difficulty was, that immediately after the issue of the next annual Report, in which his decision to enlarge the Orphan Work was stated, a false report was spread to the effect that he already had £30,000 in hand, towards this, in order that people might be deterred from contributing to the funds set apart for an extension of the work. As an impression also prevailed, even in the minds of Christians, that so great an enlargement of the Orphan Work would be presumption, it was considered by some that such a desire ought not to be encouraged. Notwithstanding these obstacles, however, in dependence upon the living God, His servant determined to go forward; and, after patiently waiting upon Him six years for all the necessary means, he had the joy of beholding New Orphan House No. 2, for 400 girls —built upon the ground surrounding No. 1—completed.

The building of New Orphan House No. 3 for 450 girls (upon eleven acres and a half of land purchased on the other side of the public road, a few minutes' walk only from Nos. 1 and 2) was also begun, and when this house, too, was finished and ready for their reception, accommodation for 1150 orphans was provided. Whilst the money for building Nos. 2 and 3 was coming in—which with the furniture for the two houses and the land for No. 3 cost £40,000—the heavy expenses of the various other Objects of the Scriptural Knowledge Institution, namely, the support of the Sunday and day-schools, the circulation of the Holy Scriptures and tracts, the expenditure connected with Missionary Operations, and the current outgoings for the orphans at No. 1 were going on, yet God graciously supplied everything required; but it was only after eleven years of patient, believing, persevering prayer, that New Orphan Houses No. 2 and 3 were built and

filled with inmates. No. 3 was ready in March, 1862, and after this house too was opened, it was found that £1400 from the Building Fund yet remained in hand. There were also 900 orphans waiting for admission who could not be received into the three houses already built, for want of room. After waiting again therefore long upon the Lord, Mr. Müller at last decided upon building two more Houses, large enough to contain 450 children each; namely, No. 4 for boys, and infant boys under 8 years of age, and No. 5 for girls, and infant girls not 8 years old; so that altogether there might be five Houses, capable of containing 2050 orphan children and 110 helpers. But money for them came in only by degrees; four years elapsed before the land was purchased and the building of No. 4 could be commenced; but at length, after much prayer and waiting upon God, this house was finished too and opened. No. 5 also was erected, and opened towards the end of 1869.

On the 6th of February, 1870, Mrs. Müller died of rheumatic fever at 21 Paul Street, Kingsdown, aged 73, after a few days of severe suffering; and on February 11 her funeral took place, at Arno's Vale Cemetery, near Bristol. Besides her own relatives and a great number of Christian friends belonging to the Church with which she was in fellowship, her remains were followed to the grave by many hundreds of the orphans, whose devoted friend she had been so many years. At the earnest request too of the children then in the five houses, and of many of the orphans formerly under Mr. Müller's care, they were permitted to place a simple monument upon her grave at their own expense. Her loss was greatly felt, especially at the Orphan Houses, where she superintended and executed with her own hands a large amount of work. "The memory of the just is blessed." "Precious in the sight of the Lord is the death of His saints."

Though "Time rolls its ceaseless course," and many years have passed away since the Scriptural Knowledge Institution for Home and Abroad was originally

founded, it continues to be conducted on precisely the same principles that were acted upon when first established in March, 1834. It is still upheld solely through the instrumentality of prayer and faith, is supported entirely by voluntary contributions, and no one is ever asked for aid either directly or indirectly.

The orphan boys and girls receive a plain, useful education, and are taught to read and write, besides receiving instruction in arithmetic, history, grammar, geography, etc. They are habitually instructed in the Holy Scriptures. Time is allowed them every day for private reading of the word of God and prayer; and they have an efficient Christian singing master, whose business it is to teach them how to sing hymns and pieces of poetry, suitable for children, *well*. The girls are carefully taught needlework, which many of the elder ones do beautifully; they make and mend their own clothes, work in the laundries and kitchens, and are trained to perform all the duties required of good household servants. The boys knit their own socks, make their beds, scrub the floors, go on errands, work in the gardens, and in many other ways are brought up to be generally useful. All the children have a week's holiday at Christmas, a few days at Easter for play and recreation, and a week at Whitsuntide. In July a holiday is given for an excursion to the New Passage, or some other pleasant spot, where they ramble about, and greatly enjoy taking dinner and their evening meal in the open air; and at the end of September, holidays for another week are given, including the 27th of that month, the anniversary of Mr. Müller's birthday, which is an event always held in special remembrance by the children, when letters of congratulation are sent him from all the different Departments. In the course of one year there are generally 2250 orphans in the Institution; for although the five Houses can accommodate only 2050 at a time, about 240 new comers are received annually. The entire number, however, is continually varying, a circumstance to be accounted for by the frequent departure of the

elder boys and girls, who are sent away, either that they may become apprentices or take situations as domestic servants, whilst new comers to the Institution are admitted in their stead. From the beginning of the work, up to May 26, 1882, 6446 orphans altogether have been received. Orphan children are received into the Institution under the three following conditions. 1st, they must have been deprived of both parents by death; 2dly, they must be legitimate children, the marriage certificates of their parents being invariably required; and 3dly, they must be in destitute circumstances. Little orphans from their earliest days occasionally become inmates of the Houses, and many only three, four, and five months old have been received.

A gallery in one of the Infant Departments, filled with about 200 young orphans, some of whom are under 4 and 5 years of age, is an extremely touching sight; and it is almost impossible to see so many little ones deprived of both their parents, without being moved to tears.

There are generally between 500 and 600 of these infant orphans at a time in the Institution. The elder girls are trained for domestic service, and are retained until they are from 17 to 18 years of age, when suitable outfits are provided for them, and situations in Christian families are found; but converted girls advanced in their education, and possessing decided ability for instructing others, are trained to become teachers.

The boys are kept until they are 14 or 15 years of age, when they are allowed to choose the trade or business they desire to learn. Upon leaving the Institution, outfits are provided for them, and they are sent as indoor apprentices to Christian masters, about whom particular inquiry has been made. A premium of £13 is paid to the masters for the boys; and, during their apprenticeship, their former teachers and friends at the Orphan Houses seek, by correspondence and otherwise, to keep up an interest in, and to watch

over them; but converted boys who possess good abilities, decided aptitude for teaching, and whose behavior as Christians has been consistent, are trained to become teachers.

In the latter part of 1880, and the beginning of 1881, there was a remarkable work of the Holy Spirit amongst the orphan boys and girls, hundreds of whom were awakened to an anxious concern about their souls, which ended in very many instances in real conversion, and much joy in the Lord. They held prayer-meetings amongst themselves, and prayed for the conversion of their companions, who yet remained unawakened. Such seasons there have been again and again during the last forty years, especially in 1859, 1860, 1866, and 1873.

From the commencement of the work up to May 26, 1882, the sum of nine hundred and forty thousand pounds had been received altogether for the various objects of the Scriptural Knowledge Institution, simply in answer to prayer and by patiently waiting upon God. Hundreds of times Mr. Müller has been asked by Christians what they must do to have their faith increased, a question to which he gives the following reply: "Stand still and see the salvation of God; take Him at His word and be satisfied with it; whoever does this will have his faith increased, and those who fail to do so will become weaker and weaker spiritually."

Irrespective of waiting upon the Lord habitually for the necessary pecuniary supplies there are, in connection with the Institution—as has already been stated—innumerable calls for trusting in Him, of an entirely different character. In 1872, for example, the Orphan Houses were visited by small-pox, when some of the helpers were attacked, numbers of the orphans became alarmingly ill, and two of the teachers and several children died.

Then, a few years ago, 526 children were laid down with fever at one time, a heavy affliction, as every one will be ready to acknowledge. The behavior of the

children, too, occasionally causes sorrow. Sometimes, though very rarely, it is necessary even to expel some for wicked conduct, and to send them to their friends; and the trials, either of a grave description or of a minor character, which occur from time to time in connection with the whole Institution, are so varied, that they can be understood only by those who are engaged in the work.

On November 16, 1871, Miss Müller was married to Mr. James Wright, her father's first assistant at the Orphan Houses, and his valued fellow-laborer, who has been connected with the Scriptural Knowledge Institution for many years; and on November 30, 1871, after much prayer and waiting upon God for guidance, Mr. Müller was united in marriage, at Bethesda Chapel, Bristol, to the writer of this Narrative, with whom as a member of the Church of which he is the pastor, he had long been acquainted. She has since been the companion of his joys and sorrows, and in him God has given to her the best and kindest of husbands.

In 1872 Mr. Wright was appointed by Mr. Müller co-director of the Institution.

Before closing this account, it may be desirable to mention, that there is a Bible and Tract Warehouse belonging to the Scriptural Knowledge Institution, at No. 34 Park Street, Bristol, which contains a large assortment of Bibles, and a great variety of religious books and tracts, suitable for believers and for the unconverted. Mr. James Stanley is the manager of this Depository, to whom orders should be sent.

A Catalogue of these Bibles, books, tracts, etc., may be obtained by application to him, either personally or by letter. There are 200 different sorts of English Bibles kept in stock, each copy of the Holy Scriptures varying from the other Bibles in type or binding, or by being with or without marginal references. Their prices range from 6d. to £4, 18s. Thirty different kinds of New Testaments also may be had. Cheap Bibles and Testaments in the following lan-

guages are likewise kept for sale, viz.—Welsh, Danish, Dutch, French, German, Italian, Portuguese, and Spanish. There are also New Testaments in Russ, Swedish, Ancient Greek, and Greek and English, and the Psalms in Hebrew. A large room on the first floor of No. 34 Park Street, contains a vast quantity of articles sent by various donors to be sold for the benefit of the orphans, the sale of which is under the superintendence of Mrs. Stanley. Since the formation of the Institution, articles of almost every conceivable description have been presented, and still continue frequently to arrive in such numbers that an enumeration even of only *some* of them would be inconsistent with the brevity aimed at in this Narrative.

Besides the contributions sold in Park Street, presents of bread, oatmeal, potatoes, rice, treacle, cheese, flour, sugar, currants and raisins for Christmas pudding, boxes of oranges, and similar valuable donations, most acceptable towards housekeeping at the Orphan Houses, have repeatedly been sent, and often continue to arrive, in answer to prayer.

Nine thousand one hundred pounds is the largest sum of money that has ever been given in *one donation* for the orphans, and the *smallest* amount ever contributed for them was a present of a farthing.

A poor Christian woman living at some distance from Bristol, a cripple, who began by giving one penny per week out of her little earnings to the work on Ashley Down, was so blessed and prospered by the Lord, that in time she was able to afford a weekly contribution of six shillings for the orphans. Upon one occasion her gift was wrapped up in a little piece of paper, inside which these words were written: "*Give; give; give; be ever giving. If you are living, you will be giving. Those who are not giving, are not living.*" Numbers of other small donations of a very interesting character have also been received at different times during the many years this work has been in existence; but as an account of them would make this Narrative too

long, persons who desire minute details,* are referred to the Reports of the Institution, published every year, and to the three volumes of Mr. Müller's Narrative.* The following important passages in the 1st Vol. are given for the benefit of Christians and inquirers:

How to Read the Holy Scriptures in the most Profitable Manner.

"If any one should ask me how to read the Scriptures most profitably, I would advise that: I. Above all things we seek to have it settled in our own minds, that God alone by His Spirit can teach us, and that, therefore, as He will be inquired of for blessings, it becomes us to *seek* His blessing previous to reading, and also whilst reading. II. We should have it, moreover, settled in our minds, that although the Holy Spirit is the *best, sufficient,* and *only* Teacher whose instructions are of any value, yet that He does not always teach immediately when we desire it, and that, therefore, we may have to entreat our Heavenly Father again and again for the explanation of certain passages; but that He will surely teach us at last by His Spirit, if indeed we are seeking for light prayerfully, patiently, and with a view to the glory of God. III. It is of immense importance for the understanding of the Word of God, to read it in course, so that we may read every day a portion of the Old and a portion of the New Testament, going on where we previously left off. This is important—1, because it throws light upon the connection, and a different plan, according to which we *habitually* select particular chapters only, will make it utterly impossible ever to understand much of the Scriptures. 2. Whilst we are in the body, we need a change even in spiritual things, and this change the Lord has graciously provided in the great variety which is to be found in His Word. 3. It tends to the glory of God; for

* See "The Life of Trust."

the leaving out some chapters here and there, is practically saying, that certain portions are better than others; or that there are certain parts of revealed truth unprofitable or unnecessary. 4. It may keep us, by the blessing of God, from erroneous views, as in reading thus regularly through the Scriptures, we are led to see the meaning of the whole, and are also kept from laying too much stress upon certain favorite views. 5. The Scriptures contain the whole revealed will of God, and therefore we ought to seek to read from time to time, through the whole of that revealed will. There are many believers, I fear, in our day, who have not even read once through the *whole* of the Scriptures; and yet in a few months, by reading only a few chapters every day, they might accomplish it. IV. It is also of the greatest importance to meditate on what we read, so that perhaps a small portion of that which we have read, or, if we have time, the whole, may be meditated upon in the course of the day. Or a small portion of a book, or an epistle, or a gospel, through which we go regularly for meditation, may be considered every day, without, however, suffering ourselves to be brought into bondage by this plan. Learned *commentaries* I have found to store the *head* with many notions, and often also with the truth of God; but when the *Spirit* teaches, through the instrumentality of prayer and meditation, the *heart* is affected. The former kind of knowledge generally puffs up, and is frequently renounced, when another commentary gives a different opinion, and often also is found good for nothing, when it is to be carried out into practice. The latter kind of knowledge generally humbles, gives joy, leads us nearer to God, and is not easily reasoned away; and having been obtained from God, and thus having entered into the heart, and become our own, is also generally carried out. If the inquirer after truth does not understand the Hebrew and Greek languages, so as to be able to compare the common translation with the original, he may, concerning several passages, get

light by an improved rendering, provided he can be sure that the translator was a truly spiritual person." (Vol. I., page 30.)

That the faith God has graciously given to Mr. Müller is the *grace* of faith, and not the *gift* of faith, mentioned in I. Cor. xii., 9, is proved from the following extracts from his Narrative* (Vol. I.).

"I desire that all the children of God who read these details, may thereby be led to increased and more simple confidence in Him, for everything which they may need under any circumstances, and that the many answers to prayer I have received, may encourage them to pray particularly for the conversion of their friends and relatives, their own progress in grace and knowledge, the state of the saints whom they know personally, the state of the Church of Christ at large, and the success of the preaching of the gospel. Especially I affectionately warn them against being led away by the device of Satan, to think that these things are peculiar to *me* and cannot be enjoyed by all the children of God; for though every believer is not called upon to establish Orphan Houses, Charity Schools, etc., and to trust in the Lord for means, yet all believers *are* called upon, in the simple confidence of faith, to cast all their burdens upon Him, to trust in Him for everything; and not only to make everything a subject of prayer, but to expect *answers* to their petitions, which they have asked according to His will, and in the name of the Lord Jesus. Think not, dear reader, that I have the *gift of faith* of which we read in I. Cor. xii., 9, and which is mentioned along with 'the gifts of healing,' 'the working of miracles,' and 'prophecy;' and that on *that* account I am able to trust in the Lord. *It is true* that the faith which I am enabled to exercise is altogether God's own gift; it is true that He alone supports it, and that He alone can increase it; it is true that moment by moment I depend upon Him for it, and that if I were only one moment left to myself, my faith would utterly

* See "The Life of Trust."

fall; but it is *not* true that my faith is the gift of faith which is spoken of in I. Cor. xii., 9, for the following reasons: 1. The faith which I am enabled to exercise with reference to the Orphan Houses and my own temporal necessities, is not that 'faith' of which it is said in I. Cor. xiii., 2 (evidently in allusion to the faith spoken of in I. Cor. xii., 9), 'Though I have all faith, so that I could remove mountains, and have not charity (love) I am nothing'; but it is the self-same faith which is found in *every believer*, and the growth of which I am most sensible of myself; for, by little and little, it has been increasing for the last 57 years. 2. This faith which is exercised respecting the orphans and my own temporal necessities, shows itself in the same measure for instance concerning the following points: I have never been permitted to doubt during the last 57 years that my sins are forgiven, that I am a child of God, that I am beloved of God, and that I shall be finally saved; because I am enabled, by the grace of God, to exercise faith in His word, and believe what He says in those passages which settle these matters. See 1st John v., 1; Gal. iii., 26; Acts x., 43; Romans x., 9–10; John iii., 16, etc. Further, when sometimes all has been dark, exceedingly dark, with reference to my service amongst the saints, judging from natural appearances; yea, when I should have been overwhelmed indeed in grief and despair, had I looked at things after the outward appearance: at such times I have encouraged myself in God, by laying hold in faith on His almighty power, His unchangeable love, and His infinite wisdom, and I have said to myself, God is able and willing to deliver me, if it be good for me; for it is written: 'He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things?' Romans viii., 32. This, *this* it was which, being believed by me through grace, kept my soul in peace. Further, when in connection with the Orphan Houses, day-schools, etc., trials have come upon me which were far heavier than the want of means; when lying re-

ports were spread that the orphans had not enough to eat, that they were cruelly treated, and the like, or when other trials have befallen me in connection with this work, and that at a time when I was nearly a thousand miles away from Bristol, and had to remain absent week after week; at such times my soul was stayed upon God; I believed His word of promise which was applicable to such cases; I poured out my soul before Him, and arose from my knees in peace, because the trouble that was in the soul was in believing prayer cast upon the Lord, though I saw it to be His will I should remain far away from the work. By the grace of God I desire that my faith in Him should extend towards *everything*, the smallest of my own temporal and spiritual concerns, of those of my family, toward the saints among whom I labor, the Church at large, the Scriptural Knowledge Institution, etc.

Do not, dear reader, think me an extraordinary believer; make but trial! Do but stand still in the hour of trial and you will see the help of God, if you trust in Him. But there is so often a forsaking the ways of the Lord in the hour of trial, and the *food of faith*, the means whereby our faith may be increased, is lost. In order to have our faith *strengthened*, we must remember—I. "That every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James i., 17. As the increase of faith is a good gift, it must come from God, and therefore He should be asked for this blessing. II. The following means, however, ought to be used: 1. The careful, diligent reading of the word of God, combined with meditation on it. Through reading His word, and especially through meditation on it, the believer becomes increasingly acquainted with the nature and character of God, and thus sees more and more, besides that He is just and holy, what a kind, loving, gracious, merciful, mighty, wise and faithful Being He is, and therefore, in poverty, affliction of body, bereavement in his family, difficulty in his service, want of a situation or

employment, he will repose upon the *ability* of God to help him, because he has not only learned from His word, that He is of almighty power and infinite wisdom, but he has also seen instance upon instance in the Holy Scriptures, in which His almighty power and infinite wisdom have been *actually exercised* in helping and delivering His people; and he will repose upon the *willingness* of God to help him, because he has not only learned from the Scriptures what a kind, good, merciful, gracious and faithful Being God is, but because he has also seen in the word of God how, in a great variety of instances, He has *proved* Himself to be so: thus the reading of the Scriptures, together with meditation on them, will be one especial means to strengthen our faith. 2. It is of the utmost importance that we seek to maintain an upright heart and a good conscience, and therefore do not knowingly and habitually indulge in those things which are contrary to the mind of God; and this is particularly the case with reference to *growth in faith*. All my confidence in God, all my leaning upon Him in the hour of trial will be gone, if I have a guilty conscience, and do not seek to put away this guilty conscience, but still continue to do things which are contrary to His mind. And if in any particular instance I cannot trust in God because of my guilty conscience, then my faith is weakened by that instance of distrust; for faith with every fresh trial of it, either increases by trusting God, or *de*creases by not trusting Him; and thus there is less and less power of looking simply and directly to Him, and a habit of self-dependence is begotten or encouraged. Either we trust in God, and in that case we neither trust in ourselves, nor in our fellow men, nor in circumstances, nor in anything besides; or we *do* trust in one or more of these, and in that case do *not* trust in God. 3. If we indeed desire our faith to be strengthened, we should not shrink from opportunities where our faith may be tried, and therefore through the trial may be strengthened. In our natural state we dislike dealing with God alone. Through

our natural alienation from God, we shrink from Him, and from eternal realities, and this tendency cleaves to us even after our regeneration. Hence it is, that more or less, even as believers, we have the same shrinking from standing with God alone,—from depending upon Him alone—from looking to Him alone: —and yet this is the very position in which we ought to be, if we wish our faith to be strengthened. The more I am in a position to be tried in faith with reference to my body, my family, my service for the Lord, my business, etc., the more shall I have opportunity of seeing God's help and deliverance; and every fresh instance, in which He helps and delivers me, will tend towards the increase of my faith. On this account, therefore, the believer should not shrink from situations, positions, circumstances, in which his faith may be tried; but should cheerfully embrace them as opportunities where he may see the hand of God stretched out on his behalf, to help and deliver him, and whereby he may thus have his faith strengthened. 4. The last important point for the strengthening of our faith is, that we let God work for us, when the hour of the trial of our faith comes, and do not work a deliverance of our own.

Wherever God has given faith, it is given, among other reasons, for the very purpose of being tried,— "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, may be found unto praise, and honor and glory at the appearing of Jesus Christ." I. Peter i., 7. Yea, however weak our faith may be, God will try it; only with this restriction, that, as in every way, He leads on gently, gradually, patiently, so also with reference to the trial of our faith. At first it will be tried very little in comparison with what it may be afterwards; for God never lays more upon us than He is willing to enable us to bear. Now when the trial of faith comes, we are naturally inclined to distrust God, and to trust rather in ourselves, or in our friends, or in circumstances. We will rather work a deliverance of

our own somehow or other, than simply look to God, and wait for His help. But if we do not patiently wait for God's help, if we work a deliverance of our own; then, at the next trial of our faith, it will be thus again; we shall be again inclined to deliver ourselves; and thus, with every fresh instance of that kind, our faith will decrease; while on the contrary, were we to stand still in order to see the salvation of God, to see His hand stretched out on our behalf, trusting in Him alone, then our faith would be increased, and with every fresh case in which the hand of God is stretched out to help us in the hour of trial, our faith would be increased yet more. Would the believer therefore have his faith strengthened, he must, especially, *give time to God*, who tries his faith in order to prove to His child, in the end, how willing He is to help and deliver him, the moment it is good for him. (Vol. I., page 451.)

Should the reader say that he thinks "*I must find this a very trying life*, and that *I must be tired of it*," I beg to state that he is entirely mistaken. I do *not* find it a trying life, but a very happy one. It is impossible to describe the abundance of peace and heavenly joy that has often flowed into my soul by means of the fresh answers which I obtained from God after waiting upon Him for help and blessing; and the longer I have had to wait upon Him, or the greater my need was, the greater the enjoyment when at last the answer came, which has often been in a very remarkable way, in order that the hand of God might be more manifest. I therefore solemnly declare that I do *not* find this life of faith a trying life, but a very happy one, and that I am consequently not in the least tired of it. Straits and difficulties I expected from the very beginning. Before I began this service, I expected them; nay, the chief object of it was, that the Church at large might be strengthened in faith, and be led more simply, habitually and unreservedly, to trust in the living God, by seeing His hand stretched out on my behalf in the hour of need. The longer

I go on in this service, the greater the trials of one kind or another become; but at the same time the happier I am in this my service, and the more assured, that I am engaged as the Lord would have me to be."*

The believing reader of the foregoing pages is earnestly requested to make it a subject of prayer, that my beloved husband may be *upheld* in this path of faith to the very end of his course—that he may "finish it with joy," and that we may *both* be abundantly blessed to the close of our earthly pilgrimage.

* See "The Life of Trust."

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